

5th June, 1964
Seoul, Korea

Profile of the late Dr. S.A. Moffett

A half century ago, Dr. S.A. Moffett and Dr. Underwood first came to Korea for the establishment of Christ church in this nation of morning calm. Dr. Underwood worked for evangelistic mission for the southern part of Korea while Dr. Moffett worked for the northern part of the peninsula. Despite of severe persecution and suffering Dr. Moffett devoted himself for the evangelistic mission around the high land area of Pyongan Namdo province. He hiked and delivered the gospel to the remote villages such as Yangduk and Maengsan. Sometimes he hiked more than 3 miles per day. Sometimes he rode a pony or donkey for his painstaking mission.

For the first time he established the Christ church in Yumjum-ni, Pyongyang city successfully. He continuously established Changtaehyon Church, South Gate Church, and other 7 churches in Pyongyang city. The Pyongyang Theological Seminary was founded and he was assigned the first president of the seminary. From this seminary he raised many pastors. At the later stage of Japanese ruling in Korea he established his headquarter in Pyongyang city and he settled down in the so-called foreigner village, Shinyang-ni, Pyongyang city.

Dr. Moffett also established Soong Sils (Soong Sil High School, Soong Ei Girls' High School, and Soong Sil Christian College). Upon my graduation from Soong Sil Christian College I met Dr. Moffett first time and I was assigned the principal of Soong Hyon Girls' High School (elementary course and high school course). Throughout my assignment for 7 years I contacted Dr. Moffett privately or officially. I was strongly impressed by his superior character and personality. He had clever judgement and sense of morality. I am going to point out some examples what I experienced from him.

- 1) The educational superintendent of the Japanese provincial government once summoned Dr. Moffett and advised to dismiss the teacher of Soong Hyon Girls' High School. Dr. Moffett was informed the something immoral conduct fo the said teacher. Dr. Moffett invited me to his house and called me as "Chey Song" saying "I heard about something about personal manner of your teacher. Keep this matter credential and don't talk about this anyone else". Because of his clever treatment of this troublesome matter, we solved the matter easily.
- 2) When the Japanese persecution toward the Christianity the provincial government ordered Dr. Moffett to cut out the subject of Bible from the compulsory (regular) curricular subjects at the three Soong Sil Schools. The advised to turn the Bible subject to the extra-curricular subjects. But Dr. Moffett refused strongly to obey their instructions. He tirelessly objected this order and finally the government official failed to persuade him. Dr. Moffett shouted then "I won" toward the church members and students of Soong Sil. Until the Soong Sils were shut down by the Japanese ruler in March, 1938, the Bible was maintained as regular subjects at the Soong Sils.

The President Wilson of the United States asserted the nation's determination for the independence at the international league. The King Kojong passed away in 1919. From the funderal service of the late king the Samil Independence Movement (March 1, 1919) was started. Thirty three representative of nation assembled at the Pagoda Park in Seoul and they declared the independence of Korea. At Pyongyang, the second large city of Korea, a thousand of Christians gathered at the ground of Soong Duk School for the memorial service of the late king.

Dr. Moffett and 7 other missionaries, and also Dr. G. S. McGune came to the service. They guided the independence movement. Angered and roaring people shouted "Mansei" of Korean independence and waved the national flag which concealed their home for long time. The police superintendent who in the service solicited Dr. Moffett to calm down the people and let them go home. Dr. Moffett stood the higher place and shouted solemnly "The Japanese police independent asked me to say you all to go home!" His solemn shouting was reflected with the increased anger and roar of the people. The shouting people marched the downtown of Pyongyang city despite of Japanese police pressure. A large ambush was occurred between the angered people and completely armed Japanese soldiers.

For the educational project through the evangelistic mission Dr. Moffett devoted himself for the enlightenment of Korean people. The World War II was started and Japanese Persecution to the foreign missionary reached final stage. And the Japanese government ordered all the foreigners to leave the country. Dr. Moffett left the country with a painful tear and sorrow.

Dr. Moffett provided his possible assistances for the elders and other church members. Messrs. Choi Chi Ryang and Chung Ik Ro (then the royal elders) are greatly favored by Dr. Moffett's help. A numerous people also remained Dr. Moffett's great merits he constructed in this country.

Still I remember the man of generosity, integrity, diligent character, noble and bright person named Dr. Moffett who came this strage country for the glorious mission of Christ.

Written by Chey Song Kim
Soong Sil Middle & High School

1965

PRECIOUS MEMORIES
of
DR. SAMUEL A. MOFFET

BY
WILLIAM N. BLAIR



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THE HISTORY OF THE
CITY OF BOSTON
FROM THE FIRST SETTLEMENT
TO THE PRESENT TIME

By SAMUEL JOHNSON, Esq.
of the Middle Temple, Barrister at Law.
In TWO VOLUMES.
LONDON: Printed by J. DODD, in Pall-mall.
MDCCLXXII.

PRECIOUS MEMORIES
OF
DR. SAMUEL A. MOFFETT

by William N. Blair

My first meeting with Dr. Samuel A. Moffett came at a picnic supper in Korea on Seoul's North Mountain in August of 1901 shortly after the arrival in Korea of Rev. Edward H. Miller, Miss Mattie Henry, Rev. William Barrett, Miss Mary Barrett, and my wife and I.

I hardly remember who attended the party or what we talked about except that everybody seemed anxious to know whether "Sam" had arrived or not, or whether he would come to our picnic supper.

It took time for me to realize that they were talking about Dr. Samuel A. Moffett of whom we had already heard a good deal: that he was the pioneer missionary in North Korea, responsible for starting the rapidly growing work in Pyongyang City. Expecting to see an elderly, dignified looking man, we were decidedly surprised when an almost boyish looking, tall, thin man came up the pathway on a bicycle, or rather pushing his bicycle before him up the steep incline.

Waving his pith hat, which all missionaries wore in those days, he called, "Hello everybody." Leaning his bicycle against a tree, he came quickly forward to greet us newly-arrived missionaries with a smile that made all of us his friends immediately. It

seemed to Edith and me that he had a special welcome for us. Probably he had because the North Korea missionaries were already hoping that we would be assigned to North Korea. At any rate in the Mission Meeting in Seoul which followed, we were definitely appointed to Pyongyang Station where it was our good fortune to live and work for thirty-nine happy years.

Almost before we realized it, the Mission Meeting was over and we were in Chemulpo waiting for a boat to take us to Chinnampo, the port of Pyongyang City. I have only vague recollections of the old Stewart Hotel in Chemulpo and the streets of the city through which our caravan, some days later, made its way to the water front, which as we finally saw it, was a wide expanse of oozy mud, extending out a mile past several small islands to where several small steamers and sail boats were bobbing on the Yellow Sea.

I still remember the poignant smell of the sea and the multitude of half-clothed coolies that crowded about us eager to earn a few coppers by carrying our baggage to the ferry boat that we could see coming in with the incoming tide. With no lack of help, our steamer trunks, bags and army cots were soon transferred to the ferry boat. To Rev. William B. Hunt was left the task of settling with the coolies. I can still see him looming high over the rapidly increasing crowd, all with outstretched hands and shrill voices, demanding their money. Of course, not half of them had done anything, but how was William B. to distinguish between the honest ones and the dishonest ones? The situation was hopeless. I can still see and hear Dr. Moffett's hearty laugh, when William B. opened his money bag and tossed all his coppers high into the air into the midst of the crowd and then fled for his life

to the ferry boat while the coolies fought for the big yellow coppers with the square hole.

Aboard the little Japanese steamer, it was easy for us to find our staterooms because there was only room for all of us between decks to the bow of the vessel. There were four small portholes through which only a very little fresh air could enter because they were alternately covered with sea water as the boat rose and fell with the waves.

Fortunately, the sea was comparatively calm so we were able to sit out on deck without anybody getting seasick until we drew near the high narrow cliff ending of Whanghaido Province. As we drew nearer, we could see the sea seemingly jumping up and down for a mile or so out from the cliff, and we could both see and hear the big waves breaking angrily against the cliff.

Here was where the seaman-ship of all of us was tested. Here was where little Willie Bigger, several years later, came running to his mother. "Mother, what do you do when you are seasick?" I can still hear Dr. Moffett's ringing laugh as an extra big wave struck the side of the boat, and Willie answered his question quickly at the rail.

We arrived in Chinnampo about noon of the next day and were able without delay to go aboard the up-river boat that was waiting for us. This was a long light draught boat with heavy oars, a big sail, and a long steering oar.

With the wind and tide with us, we rejoiced and sang together as our long boat fairly skimmed up the broad river, but when the sun sank and the wind and tide turned against us, the boatmen promptly pulled

to the shore and tied up to a tree.

As patiently as we could, we ate our supper while the boatmen rested and smoked. When they showed no signs of starting again, we demanded of Dr. Moffett, "What's the matter? Are we going to stay here all night?"

"Don't worry", he said. "The wind will change with the morning tide and we will soon be starting again." "Soon be starting again!" How these older missionaries soon become oriented Orientals! It was almost morning before the tide changed. We were nearly all asleep when the boatmen quietly shoved the boat out in midstream and we were moving swiftly upstream again.

Finally we came to a place called Mongampo, some five miles below Pyongyang where we were glad to find ponies and a bull cart; also sedan chairs for the ladies. We had to go slowly at first along a narrow pathway, but before long the pale lights of the city were visible. We splashed across the Potong River and hastening eagerly through the Potong Gate were soon in the midst of Pyongyang Station and entering Dr. Moffett's yard.

How lovely his home looked in the morning light. It was a cross-shaped, tiled roof building with plenty of room for Edith and myself who were to become Dr. Moffett's guests for two years, as our new home on the East side of the compound was just being started. We found that Dr. Moffett's yard was a good sized compound with flowers and fruit trees in the midst of the much larger compound of Pyongyang Station of ten homes.

Later many more were added. All the earlier homes were built in Korean fashion with widely extending tile roofs, because Dr. Moffett and his colleagues were anxious to build them so that their Korean friends would feel at home in them.

None of these houses had been built by Dr. Moffett because he was not a carpenter and he was over-burdened with church work. Dr. Lee, Rev. Mr. Hunt and others took over this responsibility. They loved to tell this story about Dr. Moffett's building knowledge. A house was being built under Dr. Lee's direction when the rainy season began suddenly before the tile stacked in the yard had been put in place. The roof had been hastily covered with straw mats; the windows blocked with straw mats also. As the rain came pouring down, Dr. Moffett rushed out to Dr. Lee. "Come quickly, we have left the tile out in the yard and they are getting soaked. What can we do about it?" Dr. Lee's answer was a Station joke for years. "Never mind, Sam, the water won't hurt them. That is what tile are made for."

In the beginning I mentioned Dr. Moffett's riding a bicycle. I rarely saw him on a bicycle later. An accident he had may partially explain why. He was coming down a mountain trail rather recklessly one day when on turning a curve, he saw a farmer with a bull heavily loaded with brushwood only a short distance ahead. Fearing the bull would be frightened and run away, he yelled to the farmer, "Chabberra, chabberra". "Grab him, grab him." The farmer misunderstood. Thinking some devilish contraption was running away with the American, he bravely ran forward and grabbed Dr. Moffett around the waist. Dr. Moffett, the farmer, and the bicycle all went spinning into the ditch, while the bull fled for his life down the road, scattering the brushwood all down the mountain road.

May I pause here to describe another characteristic of Dr. Moffett, his broadmindedness. While

he was a man of strong convictions, a fundamentalist in the right sense of the word, he was not given to criticising other denominations. If he was not much interested in church union plans, it was because he sincerely believed that the Presbyterian Church stood for true and right principles that needed to be stressed everywhere. He cooperated from the beginning in our efforts to establish territorial division with the Methodists.

The hope of Christ's early return was precious to him and clearly colored his thinking and teaching. He was not dogmatic about it except to earnestly hope that Christ might return soon. I asked him one day. "Was there ever a time when you did not hope that Christ might return soon, if God willed it?" He hesitated a moment, then replied with his characteristic smile, "Yes, there was such a time. When I was about to be married." He rarely preached on it and did not insist on others understanding the Scripture teachings concerning the return, just as he did.

A case in point: A group of Fundamentalists in Los Angeles raised a considerable fund of money and offered to use it to send new missionaries to Korea on condition that no one should be sent with this money that was not a "premil". Dr. Moffett took the lead in advising that the money should not be accepted on this condition.

I had been in Korea about a year when Dr. Moffett took me to Pukchang for a Bible study-class. I took my language teacher with me and studied in our room while he taught a class in the morning and another in the afternoon. He would come in each afternoon completely exhausted and throw himself down on his cot. I would slip out and go up to the top of nearby Pukchan

Mountain from where I had a fine view of Soon An County and much of the land that later became my county district, and then come bounding down the mountainside, jumping from boulder to boulder, in my young over-charged energy. Finding Dr. Moffett still sleeping, I would say to myself, "Poor old man, he won't last much longer.". . Unnecessary worry, since Dr. Moffett continued his strenuous work in Korea for thirty years longer.

Although Dr. Moffett was glad to turn over responsibility to others, there was one church which he founded with Dr. Lee's assistance, the First Church in Pyongyang (the mother church in North Korea) from which he was never able to disassociate himself.

He also carried to the end the pastoral responsibility for a small number of churches on both sides of the Tai Tong River above Pyongyang City.

I would record that Dr. Moffett decidedly disliked gossip. He never talked about other missionaries and certainly not unkindly.

He preached a sermon one Sunday that none of us ever forgot. It was founded on Nehemiah 6:6, "and Gashmu says so too." You may not remember "Gashmu", but he was evidently a great talker, guilty of gossiping to enemies of the Jews that were plotting to rebel.

He was always jealous of the good name of the church and his fellow missionaries. When an American traveler, in no way connected with the Mission, left unpaid bills in a Korean village, Dr. Moffett at once sent a man to the village and paid the unpaid bills himself.

In the spring of 1903, Dr. Moffett invited me to go with him to Anju, a walled city fifty miles north of Pyongyang City. We made the trip on pack ponies, following the old "Peking Road", which Korean ambassadors to China had traveled for centuries; the only cart road in Northwest Korea, entirely unpaved, with no real bridges.

We reached Anju about six o'clock in the evening, but did not try to enter the city that night, although all the gates were wide open. We knew that the Anju people disliked foreigners, especially foreign missionaries; some of whom had been driven out of the city by rock throwing mobs yelling, "Get out, you foreign devils." So we preferred to stay in an inn outside the city. We knew the wife of the keeper of an inn outside the South Gate of Anju was related to Christians in Pyongyang, and went there. We were cordially received and given a hot supper. No room was assigned to us because there was only one large room besides the kitchen.

After supper we were setting up our cots when two well dressed young men from the city came to see us, doubtless out of curiosity. They introduced themselves in proper Korean fashion, asking about our journey and gave us their calling cards. They were pleased when Dr. Moffett, in good Korean, gave them our names and address in Pyongyang.

Presently one of the two said to Dr. Moffett, "My friend here is an artist", meaning that he made his living by making copies of well-known pictures with brush and india ink on white paper or silk cloth, such as are sold in all Korean markets and pasted on the walls of all homes of any pretension.

To my surprise, Dr. Moffett replied, "My friend here is also an artist." I was embarrassed because I had had no special training in drawing or painting except a month in a Y. M. C. A. night school. But my mother had considerable artistic talent, some of which I had apparently inherited. I loved to make sketches of my fellow missionaries when they wearied me with over-long discussions.

To my increased embarrassment, the young Korean immediately replied, "That is fine. Let's see who can draw the best picture." "Oh, no", I said; "I am no artist; but I would like very much if your friend would draw something for us." Dr. Moffett interpreted for me as I had been in Korea only a little over one year. But my protest was unavailing. Because the Koreans insisted so strongly and because Dr. Moffett's expression indicated that he wanted me to consent, I partially gave in. "If you really want me to draw, I might try something; but what shall we draw?"

"That's up to you," I was told. "You have been challenged and it is your privilege to decide what kind of a picture both of you are to draw." Evidently in Korean duels of this sort, the challenged party has the right to decide what weapons are to be used. When I continued to demur, they only laughed and hastened to find ink and paper, and brushes. When these were laid before me, I objected still more. "I have never tried to use a Korean brush and ink. If I had a pencil and tablet, I might try something."

In a moment a tablet and a stubby pencil were produced from somewhere within. "Now what will you draw? You must both draw the same picture."

"Very well", I said, "Let's draw Dr. Moffett."

The Korean artist threw up his hands. "What, can you draw a picture of a living man sitting here talking to us? There isn't a man in Korea who can do that." That wasn't true, of course. There were many good artists in Korea, even then, and many more now, but traditionally, Korean artists usually make copies of famous old Korean drawings. My suggestion wasn't really quite fair either, because Dr. Moffett had a big nose, easy to draw, and I had sketched him more than once when I thought he wasn't looking.

When all was ready, with everybody watching intently, I made about ten strokes rapidly. Evidently the Lord was with me. Dr. Moffett's strong profile stood out before us distinctly. "Chota! Chota!" "Good! Good!" they exclaimed with surprised, pleased approval. I turned to the Korean professional, "It's your turn now." But he refused to even attempt such a drawing. The victory was mine and the Koreans lost no time that night in spreading the news through the city that a famous American artist had come to Anju.

The next morning when we entered the city, we were met with smiles everywhere especially from a group of young men who followed us eager to show us the shops and the temple high above the city. One volunteer guide took us by a well worn path to the top of the city wall which was lined with little shrines, evidently, "Maguedangs", or "devil houses". We wanted to investigate them, but he hurried us up to the temple, a beautiful old building, with a wide-spreading tiled roof and a highly polished floor, with no furniture or images of any kind; for this was one of the few Temples of the God of Heaven in Korea, where

the magistrate of the City worshipped once a year.

Later, standing on the point of the pine covered hill back of the temple, Dr. Moffett told me why he had brought me to Anju. "As you see", he said, "Anju is the most important city in this section of Korea. We have no churches in the city because the people are especially opposed to Christianity. I want the Mission to assign Anju and four other counties nearby to you. What happened last night was providential. They are ready to receive you."

This was done at our next Annual Meeting and for nearly forty years, I had the great privilege of being the only Presbyterian missionary worker in this beautiful section of Korea.

As I look back on this trip to Anju with Dr. Moffett, I clearly see now that the drawing episode related clearly represented his character and the way he did his life work, not only among Koreans, but among his fellow missionaries. He took time off to go to Anju with me with a definite thought and purpose in mind, to help me get started in my missionary work. The drawing incident was accidental, yet not accidental. He knew I could draw a little and seized at once upon the opportunity presented to sell me, if you will, to the Anju people, because that was one of the high motives of his life, to sell others and not himself, and how skillfully he sold me to Anju that day, with just a few words at the right time in that chanced conversation that affected my whole life work in Korea.

Although in earlier years Dr. Moffett was an outstanding itinerating missionary, visiting all sections

of Korea, giving out tracts and preaching everywhere in South and North Pyongyan Provinces, his great ambition was to establish churches. I have no idea how many churches were established by him; but he was always eager to have younger missionaries help in caring for them, as illustrated by the way he introduced me to the Anju field. He was gradually forced to give more and more time to educational work; to establishing primary schools and academies for boys and girls. He founded both the Presbyterian College and Theological Seminary in Pyongyang, which have furnished so many strong leaders for the Korean Church.

Later he was glad to turn over the presidency of the Seminary to Dr. Roberts and the presidency of the College successively to Dr. Baird and to Dr. McCune. He was frequently put on the Mission's Executive Committee. He was exceptionally able to unite his Station and often the whole Mission in solving the difficult problems that bristled in every Mission Meeting. His counsel was always appreciated by the Korean Church.

We were continually anxious about Dr. Moffett because of the many heavy burdens and problems that were continually thrust upon him. My most vivid recollection connected with Dr. Moffett was the piled up heaps of Korean shoes before his office door. If there was a serious problem or division in any church, a delegation was sure to be sent to Dr. Moffett.

He was firmly opposed to church members going to law against one another. His favorite method in settling church quarrels was to get representatives of both sides together and pray with them and then ask: "Do you want the matter settled rightly; not just in your way?" If they said, "yes", he would then suggest that each side appoint one person they could trust to represent

them, then have the two agree on a third person to whom the dispute should be committed, with agreement by both sides to accept the committee's decision. This method rarely failed. His great influence was due to his clear thinking and fairness. All of us can remember times in Mission or Station Meetings, when a difficult problem had been discussed for days before Dr. Moffett would rise and tell us how the matter appeared to him. Frequently, his counsel satisfied everybody. When we failed to agree, he would often say, "Let's let it simmer."

Today, many ministers are making a specialty of counseling. I don't know that Dr. Moffett ever took a course in counseling. He didn't need to. He was a born counselor.

I would like to say a little more about Dr. Moffett's use of money in the work, perhaps the severest test of a missionary leader. If you know what is meant by the "Nevius' Methods", you will already have realized that Dr. Moffett was an outstanding Nevius Man. He believed strongly in self-support and knew that the only way to inculcate self-support in any church was to do so from the beginning. He thought it was much better for a small group of believers to continue if necessary to meet in a home for months or even years, than for the Mission or individual missionary to buy a building for them. And that only as many helpers should be employed by the church or several churches together as they were able to support. He freely, however, used his own money in buying in advance a site he knew the church or the mission would need. But he insisted that when the property was used his original investment should be returned to him. In this way, excellent sites were secured

for most of our 27 city churches, and for many country churches.

The united churches in Pyongyang had an excellent cemetery west of the city, all of which, I think, was originally purchased by Dr. Moffett. I am sorry to say that the fine fields, purchased by Dr. Moffett for an agricultural farm, were lost to the church by the war.

Dr. Moffett was not the only one who bought land in advance for the Mission or for church purposes. Dr. Lee and Dr. Baird, in particular, helped us in this way very much.

Another characteristic of Dr. Moffett was his ability to relax in the midst of busy, often trying days. This ability was also characteristic of Dr. Lee. After a long, hard, troubled Station Meeting, it was Dr. Lee who usually arose and said, "Mr. Chairman, I move that we all stand and sing some 'High-diddly' song." His motion was always seconded by Dr. Moffett and everybody. And we would sing till we were tired out and then go home carefree and happy.

Dr. Moffett loved to take time off to go out and watch our school children play after school; even to join with them. All of our young people loved Dr. Moffett in a special way and loved to hear him preach on Sunday. As the time of his retirement drew near, he had largely turned over to others his church and mission responsibilities. I was asked to take his place as president of the Board of Directors of the College and Theological Seminary and as chairman of our Station's Committee on Relations with the Japanese Government; but he always gave me in every way his full support, especially during the

difficult, often dangerous days of the Shrine Issue. I went to him continually for advice; but I can still see him coming slowly up the long, tiring pathway to our house, almost every day, to talk things over with me, and to pray with me, for the problems of those days were too heavy for any of us to bear alone, and we didn't try to, for our whole Station met for prayer almost every day.

With a sad heart, I must record in closing, that all North Korea is still in the hands of the Communists who have closed all of our churches and Christian schools in this section of Korea.

Most of the North Korea Christians have had to flee to South Korea, where they are living under very difficult conditions, but still hoping that some day they may be able to return to their homes.

I am glad to report what a North Korean told me in Seoul in 1947. When I asked him, "Are there any Christians left in North Korea?" He replied, "Do you think that? I am sure that if the Koreans left in the North today were free to speak, most of them would say that they are Christians."

Dr. and Mrs. Moffett had to return to the United States before the Korean war. He died some twenty-four years ago and she died three years ago, both grieving for Korea.

Dear Dr. Moffett, How we loved him and admired him over the years !



260

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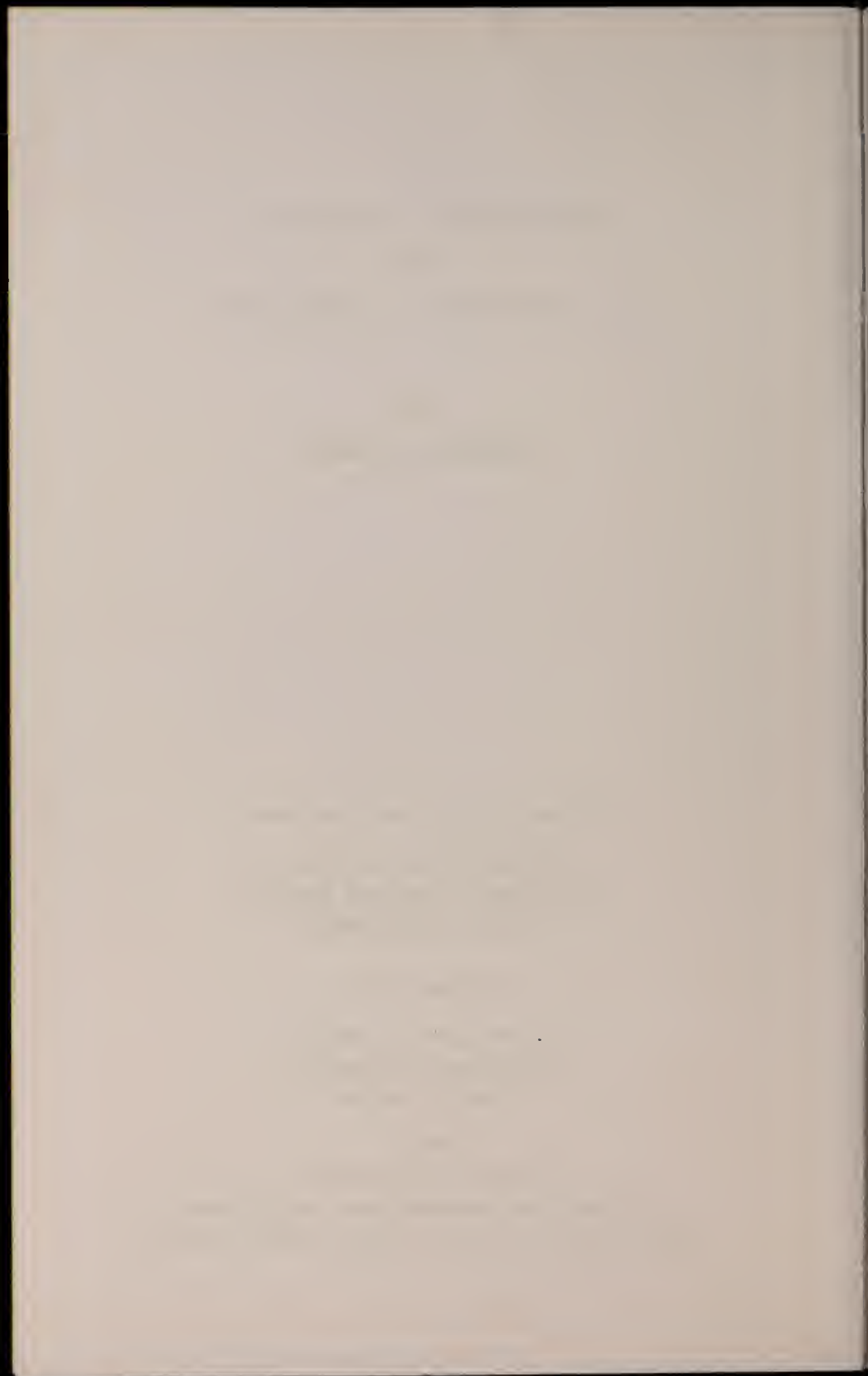
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Here was where the seaman-ship of all of us was tested. Here was where little Willie Bigger, several years later, came running to his mother. "Mother, what do you do when you are seasick?" I can still hear Dr. Moffett's ringing laugh as an extra big wave struck the side of the boat, and Willie answered his question quickly at the rail.

We arrived in Chinnampo about noon of the next day and were able without delay to go aboard the up-river boat that was waiting for us. This was a long light draught boat with heavy oars, a big sail, and a long steering oar.

With the wind and tide with us, we rejoiced and sang together as our long boat fairly skimmed up the broad river, but when the sun sank and the wind and tide turned against us, the boatmen promptly pulled

to the shore and tied up to a tree.

As patiently as we could, we ate our supper while the boatmen rested and smoked. When they showed no signs of starting again, we demanded of Dr. Moffett, "What's the matter? Are we going to stay here all night?"

"Don't worry", he said. "The wind will change with the morning tide and we will soon be starting again." "Soon be starting again!" How these older missionaries soon become oriented Orientals! It was almost morning before the tide changed. We were nearly all asleep when the boatmen quietly shoved the boat out in midstream and we were moving swiftly upstream again.

Finally we came to a place called Mongampo, some five miles below Pyongyang where we were glad to find ponies and a bull cart; also sedan chairs for the ladies. We had to go slowly at first along a narrow pathway, but before long the pale lights of the city were visible. We splashed across the Potong River and hastening eagerly through the Potong Gate were soon in the midst of Pyongyang Station and entering Dr. Moffett's yard.

How lovely his home looked in the morning light. It was a cross-shaped, tiled roof building with plenty of room for Edith and myself who were to become Dr. Moffett's guests for two years, as our new home on the East side of the compound was just being started. We found that Dr. Moffett's yard was a good sized compound with flowers and fruit trees in the midst of the much larger compound of Pyongyang Station of ten homes.

Later many more were added. All the earlier homes were built in Korean fashion with widely extending tile roofs, because Dr. Moffett and his colleagues were anxious to build them so that their Korean friends would feel at home in them.

None of these houses had been built by Dr. Moffett because he was not a carpenter and he was over-burdened with church work. Dr. Lee, Rev. Mr. Hunt and others took over this responsibility. They loved to tell this story about Dr. Moffett's building knowledge. A house was being built under Dr. Lee's direction when the rainy season began suddenly before the tile stacked in the yard had been put in place. The roof had been hastily covered with straw mats; the windows blocked with straw mats also. As the rain came pouring down, Dr. Moffett rushed out to Dr. Lee. "Come quickly, we have left the tile out in the yard and they are getting soaked. What can we do about it?" Dr. Lee's answer was a Station joke for years. "Never mind, Sam, the water won't hurt them. That is what tile are made for."

In the beginning I mentioned Dr. Moffett's riding a bicycle. I rarely saw him on a bicycle later. An accident he had may partially explain why. He was coming down a mountain trail rather recklessly one day when on turning a curve, he saw a farmer with a bull heavily loaded with brushwood only a short distance ahead. Fearing the bull would be frightened and run away, he yelled to the farmer, "Chabberra, chabberra". "Grab him, grab him." The farmer misunderstood. Thinking some devilish contraption was running away with the American, he bravely ran forward and grabbed Dr. Moffett around the waist. Dr. Moffett, the farmer, and the bicycle all went spinning into the ditch, while the bull fled for his life down the road, scattering the brushwood all down the mountain road.

May I pause here to describe another characteristic of Dr. Moffett, his broadmindedness. While

he was a man of strong convictions, a fundamentalist in the right sense of the word, he was not given to criticising other denominations. If he was not much interested in church union plans, it was because he sincerely believed that the Presbyterian Church stood for true and right principles that needed to be stressed everywhere. He cooperated from the beginning in our efforts to establish territorial division with the Methodists.

The hope of Christ's early return was precious to him and clearly colored his thinking and teaching. He was not dogmatic about it except to earnestly hope that Christ might return soon. I asked him one day. "Was there ever a time when you did not hope that Christ might return soon, if God willed it?" He hesitated a moment, then replied with his characteristic smile, "Yes, there was such a time. When I was about to be married." He rarely preached on it and did not insist on others understanding the Scripture teachings concerning the return, just as he did.

A case in point: A group of Fundamentalists in Los Angeles raised a considerable fund of money and offered to use it to send new missionaries to Korea on condition that no one should be sent with this money that was not a "premil". Dr. Moffett took the lead in advising that the money should not be accepted on this condition.

I had been in Korea about a year when Dr. Moffett took me to Pukchang for a Bible study-class. I took my language teacher with me and studied in our room while he taught a class in the morning and another in the afternoon. He would come in each afternoon completely exhausted and throw himself down on his cot. I would slip out and go up to the top of nearby Pukchan

Mountain from where I had a fine view of Soon An County and much of the land that later became my county district, and then come bounding down the mountainside, jumping from boulder to boulder, in my young over-charged energy. Finding Dr. Moffett still sleeping, I would say to myself, "Poor old man, he won't last much longer." . . . Unnecessary worry, since Dr. Moffett continued his strenuous work in Korea for thirty years longer.

Although Dr. Moffett was glad to turn over responsibility to others, there was one church which he founded with Dr. Lee's assistance, the First Church in Pyongyang (the mother church in North Korea) from which he was never able to disassociate himself.

He also carried to the end the pastoral responsibility for a small number of churches on both sides of the Tai Tong River above Pyongyang City.

I would record that Dr. Moffett decidedly disliked gossip. He never talked about other missionaries and certainly not unkindly.

He preached a sermon one Sunday that none of us ever forgot. It was founded on Nehemiah 6:6, "and Gashmu says so too." You may not remember "Gashmu", but he was evidently a great talker, guilty of gossiping to enemies of the Jews that were plotting to rebel.

He was always jealous of the good name of the church and his fellow missionaries. When an American traveler, in no way connected with the Mission, left unpaid bills in a Korean village, Dr. Moffett at once sent a man to the village and paid the unpaid bills himself.

In the spring of 1903, Dr. Moffett invited me to go with him to Anju, a walled city fifty miles north of Pyongyang City. We made the trip on pack ponies, following the old "Peking Road", which Korean ambassadors to China had traveled for centuries; the only cart road in Northwest Korea, entirely unpaved, with no real bridges.

We reached Anju about six o'clock in the evening, but did not try to enter the city that night, although all the gates were wide open. We knew that the Anju people disliked foreigners, especially foreign missionaries; some of whom had been driven out of the city by rock throwing mobs yelling, "Get out, you foreign devils." So we preferred to stay in an inn outside the city. We knew the wife of the keeper of an inn outside the South Gate of Anju was related to Christians in Pyongyang, and went there. We were cordially received and given a hot supper. No room was assigned to us because there was only one large room besides the kitchen.

After supper we were setting up our cots when two well dressed young men from the city came to see us, doubtless out of curiosity. They introduced themselves in proper Korean fashion, asking about our journey and gave us their calling cards. They were pleased when Dr. Moffett, in good Korean, gave them our names and address in Pyongyang.

Presently one of the two said to Dr. Moffett, "My friend here is an artist", meaning that he made his living by making copies of well-known pictures with brush and india ink on white paper or silk cloth, such as are sold in all Korean markets and pasted on the walls of all homes of any pretension.

To my surprise, Dr. Moffett replied, "My friend here is also an artist." I was embarrassed because I had had no special training in drawing or painting except a month in a Y. M. C. A. night school. But my mother had considerable artistic talent, some of which I had apparently inherited. I loved to make sketches of my fellow missionaries when they wearied me with over-long discussions.

To my increased embarrassment, the young Korean immediately replied, "That is fine. Let's see who can draw the best picture." "Oh, no", I said; "I am no artist; but I would like very much if your friend would draw something for us." Dr. Moffett interpreted for me as I had been in Korea only a little over one year. But my protest was unavailing. Because the Koreans insisted so strongly and because Dr. Moffett's expression indicated that he wanted me to consent, I partially gave in. "If you really want me to draw, I might try something; but what shall we draw?"

"That's up to you," I was told. "You have been challenged and it is your privilege to decide what kind of a picture both of you are to draw." Evidently in Korean duels of this sort, the challenged party has the right to decide what weapons are to be used. When I continued to demur, they only laughed and hastened to find ink and paper, and brushes. When these were laid before me, I objected still more. "I have never tried to use a Korean brush and ink. If I had a pencil and tablet, I might try something."

In a moment a tablet and a stubby pencil were produced from somewhere within. "Now what will you draw? You must both draw the same picture."

"Very well", I said, "Let's draw Dr. Moffett."

The Korean artist threw up his hands. "What, can you draw a picture of a living man sitting here talking to us? There isn't a man in Korea who can do that." That wasn't true, of course. There were many good artists in Korea, even then, and many more now, but traditionally, Korean artists usually make copies of famous old Korean drawings. My suggestion wasn't really quite fair either, because Dr. Moffett had a big nose, easy to draw, and I had sketched him more than once when I thought he wasn't looking.

When all was ready, with everybody watching intently, I made about ten strokes rapidly. Evidently the Lord was with me. Dr. Moffett's strong profile stood out before us distinctly. "Chota! Chota!" "Good! Good!" they exclaimed with surprised, pleased approval. I turned to the Korean professional, "It's your turn now." But he refused to even attempt such a drawing. The victory was mine and the Koreans lost no time that night in spreading the news through the city that a famous American artist had come to Anju.

The next morning when we entered the city, we were met with smiles everywhere especially from a group of young men who followed us eager to show us the shops and the temple high above the city. One volunteer guide took us by a well worn path to the top of the city wall which was lined with little shrines, evidently, "Maguedangs", or "devil houses". We wanted to investigate them, but he hurried us up to the temple, a beautiful old building, with a wide-spreading tiled roof and a highly polished floor, with no furniture or images of any kind; for this was one of the few Temples of the God of Heaven in Korea, where

the magistrate of the City worshipped once a year.

Later, standing on the point of the pine covered hill back of the temple, Dr. Moffett told me why he had brought me to Anju. "As you see", he said, "Anju is the most important city in this section of Korea. We have no churches in the city because the people are especially opposed to Christianity. I want the Mission to assign Anju and four other counties nearby to you. What happened last night was providential. They are ready to receive you."

This was done at our next Annual Meeting and for nearly forty years, I had the great privilege of being the only Presbyterian missionary worker in this beautiful section of Korea.

As I look back on this trip to Anju with Dr. Moffett, I clearly see now that the drawing episode related clearly represented his character and the way he did his life work, not only among Koreans, but among his fellow missionaries. He took time off to go to Anju with me with a definite thought and purpose in mind, to help me get started in my missionary work. The drawing incident was accidental, yet not accidental. He knew I could draw a little and seized at once upon the opportunity presented to sell me, if you will, to the Anju people, because that was one of the high motives of his life, to sell others and not himself, and how skillfully he sold me to Anju that day, with just a few words at the right time in that chanced conversation that affected my whole life work in Korea

Although in earlier years Dr. Moffett was an outstanding itinerating missionary, visiting all sections

of Korea, giving out tracts and preaching everywhere in South and North Pyongyan Provinces, his great ambition was to establish churches. I have no idea how many churches were established by him; but he was always eager to have younger missionaries help in caring for them, as illustrated by the way he introduced me to the Anju field. He was gradually forced to give more and more time to educational work; to establishing primary schools and academies for boys and girls. He founded both the Presbyterian College and Theological Seminary in Pyongyang, which have furnished so many strong leaders for the Korean Church.

Later he was glad to turn over the presidency of the Seminary to Dr. Roberts and the presidency of the College successively to Dr. Baird and to Dr. McCune. He was frequently put on the Mission's Executive Committee. He was exceptionally able to unite his Station and often the whole Mission in solving the difficult problems that bristled in every Mission Meeting. His counsel was always appreciated by the Korean Church.

We were continually anxious about Dr. Moffett because of the many heavy burdens and problems that were continually thrust upon him. My most vivid recollection connected with Dr. Moffett was the piled up heaps of Korean shoes before his office door. If there was a serious problem or division in any church, a delegation was sure to be sent to Dr. Moffett.

He was firmly opposed to church members going to law against one another. His favorite method in settling church quarrels was to get representatives of both sides together and pray with them and then ask: "Do you want the matter settled rightly; not just in your way?" If they said, "yes", he would then suggest that each side appoint one person they could trust to represent

them, then have the two agree on a third person to whom the dispute should be committed, with agreement by both sides to accept the committee's decision. This method rarely failed. His great influence was due to his clear thinking and fairness. All of us can remember times in Mission or Station Meetings, when a difficult problem had been discussed for days before Dr. Moffett would rise and tell us how the matter appeared to him. Frequently, his counsel satisfied everybody. When we failed to agree, he would often say, "Let's let it simmer."

Today, many ministers are making a specialty of counseling. I don't know that Dr. Moffett ever took a course in counseling. He didn't need to. He was a born counselor.

I would like to say a little more about Dr. Moffett's use of money in the work, perhaps the severest test of a missionary leader. If you know what is meant by the "Nevius' Methods", you will already have realized that Dr. Moffett was an outstanding Nevius Man. He believed strongly in self-support and knew that the only way to inculcate self-support in any church was to do so from the beginning. He thought it was much better for a small group of believers to continue if necessary to meet in a home for months or even years, than for the Mission or individual missionary to buy a building for them. And that only as many helpers should be employed by the church or several churches together as they were able to support. He freely, however, used his own money in buying in advance a site he knew the church or the mission would need. But he insisted that when the property was used his original investment should be returned to him. In this way, excellent sites were secured

for most of our 27 city churches, and for many country churches.

The united churches in Pyongyang had an excellent cemetery west of the city, all of which, I think, was originally purchased by Dr. Moffett. I am sorry to say that the fine fields, purchased by Dr. Moffett for an agricultural farm, were lost to the church by the war.

Dr. Moffett was not the only one who bought land in advance for the Mission or for church purposes. Dr. Lee and Dr. Baird, in particular, helped us in this way very much.

Another characteristic of Dr. Moffett was his ability to relax in the midst of busy, often trying days. This ability was also characteristic of Dr. Lee. After a long, hard, troubled Station Meeting, it was Dr. Lee who usually arose and said, "Mr. Chairman, I move that we all stand and sing some 'High-diddly' song." His motion was always seconded by Dr. Moffett and everybody. And we would sing till we were tired out and then go home carefree and happy.

Dr. Moffett loved to take time off to go out and watch our school children play after school; even to join with them. All of our young people loved Dr. Moffett in a special way and loved to hear him preach on Sunday. As the time of his retirement drew near, he had largely turned over to others his church and mission responsibilities. I was asked to take his place as president of the Board of Directors of the College and Theological Seminary and as chairman of our Station's Committee on Relations with the Japanese Government; but he always gave me in every way his full support, especially during the

difficult, often dangerous days of the Shrine Issue. I went to him continually for advice; but I can still see him coming slowly up the long, tiring pathway to our house, almost every day, to talk things over with me, and to pray with me, for the problems of those days were too heavy for any of us to bear alone, and we didn't try to, for our whole Station met for prayer almost every day.

With a sad heart, I must record in closing, that all North Korea is still in the hands of the Communists who have closed all of our churches and Christian schools in this section of Korea.

Most of the North Korea Christians have had to flee to South Korea, where they are living under very difficult conditions, but still hoping that some day they may be able to return to their homes.

I am glad to report what a North Korean told me in Seoul in 1947. When I asked him, "Are there any Christians left in North Korea?" He replied, "Do you think that? I am sure that if the Koreans left in the North today were free to speak, most of them would say that they are Christians."

Dr. and Mrs. Moffett had to return to the United States before the Korean war. He died some twenty-four years ago and she died three years ago, both grieving for Korea.

Dear Dr. Moffett, How we loved him and admired him over the years!

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1966

***Wildfire:
Church Growth in
Korea***

by

Roy E. Shearer

William B. Eerdmans Publishing Company
Grand Rapids, Michigan

Thirteen of these men were led to Christ by a man trained by Mr. Ross in Mukden, Manchuria.¹⁴ Also as a result of Ross's work, Sang Yoon Suh, the translator, was converted in China, trained as a colporteur and later settled in Sorai village, there winning his countrymen to Christ. Underwood soon set off for a visit to that village, located two hundred miles northwest of Seoul in Whanghai Province.

In Sorai Mr. Underwood found in addition to the four baptized in Seoul, seven men ready for baptism, which he "gladly administered." The village has been aptly called by Dr. L. George Paik "the cradle of Protestant Christianity in Korea."¹⁵ Sorai produced leadership for the Presbyterian Church all out of proportion to the size of the village. The first church building financed entirely by the local people was soon erected and in only a few years, the Sorai church claimed the adults of fifty out of fifty-eight houses in the village. The close-knit fabric of family and neighbor relations was such a useful vehicle for the Gospel that the village became very largely Christian. In this, Sorai showed the pattern of things to come.

A few of the people of the village, having been led to Christ, in turn led their kinsmen to a knowledge of Him and taught them the Scriptures. They also set the pattern of "self-support," or providing the initiative for church extension, building the church itself and providing for its ongoing. In this village as in many other places later on, the Gospel spread ahead of the missionaries, who, like Underwood, went to the villages not to convert the heathen but to baptize and instruct those who had already met Christ. This was the beginning of another pattern, that of vast, rural missionary itineration, made necessary by the rapid Christian conversions.

By 1890 the Northern Presbyterian Mission reported one hundred communicant members. The missionary staff had been augmented to three ordained American ministers working with three Korean helpers. Much of the northern terri-

¹⁴ Annual Report of the Board of Foreign Missions of the Presbyterian Church U. S. A. (New York: 1890), p. 134.

¹⁵ Paik, *op. cit.*, p. 131.

tory of Korea had been explored in several long trips taken by Mr. Underwood. These exploratory trips were continued by Mr. S. A. Moffett, Mr. J. S. Gale, and Mr. W. L. Swallen as they came to Korea. At first this exploration was intended to be merely a spying-out of the land. It could not remain that for long, however, because of the demands from all quarters for instruction and baptism. The field was beginning to open up, and 1890 saw important policy decisions made concerning the growth of this young Church.

Early Mission Policy. One decision of policy is seen in the words of Dr. F. F. Ellinwood, Secretary of the Board of Foreign Missions of the Presbyterian Church U.S.A., as he is quoted by Dr. L. George Paik:

We believe the mistake has been made in some fields of over-centralization. We want to inaugurate a new policy in Korea, that of diffusion and the widespread preaching of the gospel. We will locate stations throughout the entire field.¹⁶

Also in 1890, in response to the invitation of Korea missionaries who were impressed with the plan presented in his book *Methods of Mission Work*, Dr. John L. Nevius visited Korea. His two-week visit with the then seven young Presbyterian missionaries had its immediate and profound effect on mission policies, an effect which lasts until the present time. After careful consideration of the plan presented by Nevius, the mission fully adopted his principles and put them into practice. A review of the history of the Korea Mission until 1942 reflects how carefully they followed the main thrust of the ideas set forth by Dr. Nevius, then in person, and later in his book *Planting and Development of Missionary Churches*.¹⁷ (Turn to "Nevius Method" in the glossary for its description.)

Also around 1890 it finally became apparent that the Korean governmental rules prohibiting the propagation of the Gospel in Korea, while they were still on the books, were not being enforced. The mission board report of 1892 states

¹⁶ *Ibid.*

¹⁷ Available in print today from the Presbyterian and Reformed Publishing Co., Philadelphia, Pennsylvania.

that there had been a "general disposition to favor American influence. It would not be strange, however, if restrictive measures were rather increased. But at the same time, the mission work in Korea has taken such deep root, that there can be no other result, humanly speaking, than that of general progress."¹⁸ So there came a new era of freedom for the missionaries to itinerate and explore Korea to the far corners, and that is what they did. Some of them record traveling one thousand miles on foot during a year. Stations were established in the major port cities of Pusan, Wonsan, and Pyongyang. The missionaries used their new-found freedom to preach and teach the Gospel. In the north there was an eager response to their message while in the south, according to the Rev. Mr. William M. Baird, the people seemed prejudiced against the Gospel and all foreign influence. He notes that few people came to see him in Pusan after they learned of his object, even though there was no outward opposition.¹⁹ In the city of Pyongyang in the north, however, Moffett reports that he was besieged night and day by visitors in his guestroom, which served also as his temporary residence.²⁰

Early Missionary Method. The use of the guestroom or *sahrang* room, as it is called in Korea, was widespread. It was a small Korean room with a heated floor and no furniture, used by the master of the house to receive guests. One of these rooms would be rented at mission expense, and a Korean evangelist who was expected to be there constantly was placed in it. Books were made available for reading and for sale. Sometimes the missionary spent two or three hours a day in the *sahrang* room talking with visitors. Later on, Christians would gather for noon-day prayer meetings and for guided study of the Bible.²¹ One missionary in Seoul, along with his assistant, began the day singing hymns in their *sahrang* room and the people from the street not over

¹⁸ Annual Report of the Board (New York: 1892).

¹⁹ William M. Baird, Letter to the Board of Foreign Missions of the Presbyterian Church U. S. A. (Pusan, Korea: June 27, 1892).

²⁰ Moffett, Letter to the Board (Pyongyang, Korea: January 12, 1894).

²¹ D. L. Gifford, Report of Evangelistic Work to the Board of Foreign Missions of the Presbyterian Church U. S. A. (Seoul, Korea: 1892).

ten feet away came in and looked to see what the commotion was. The assistant then told them that this was the way Christians sang hymns, and with this opening he began his preaching. Sometimes the people came inside but more often they stood outside in the adjoining shed and listened to the message.²²

Some think that identification is a new concept in mission work, but in 1892 one of the early missionaries to Korea, Samuel A. Moffett, went far in identifying himself with the people he was trying to lead to Christ. The 1894 Board of Foreign Missions report says that Moffett had the true secret of missionary success. He lived in one Korean room for two months in the city of Pyongyang. The board cites from Moffett's report that year:

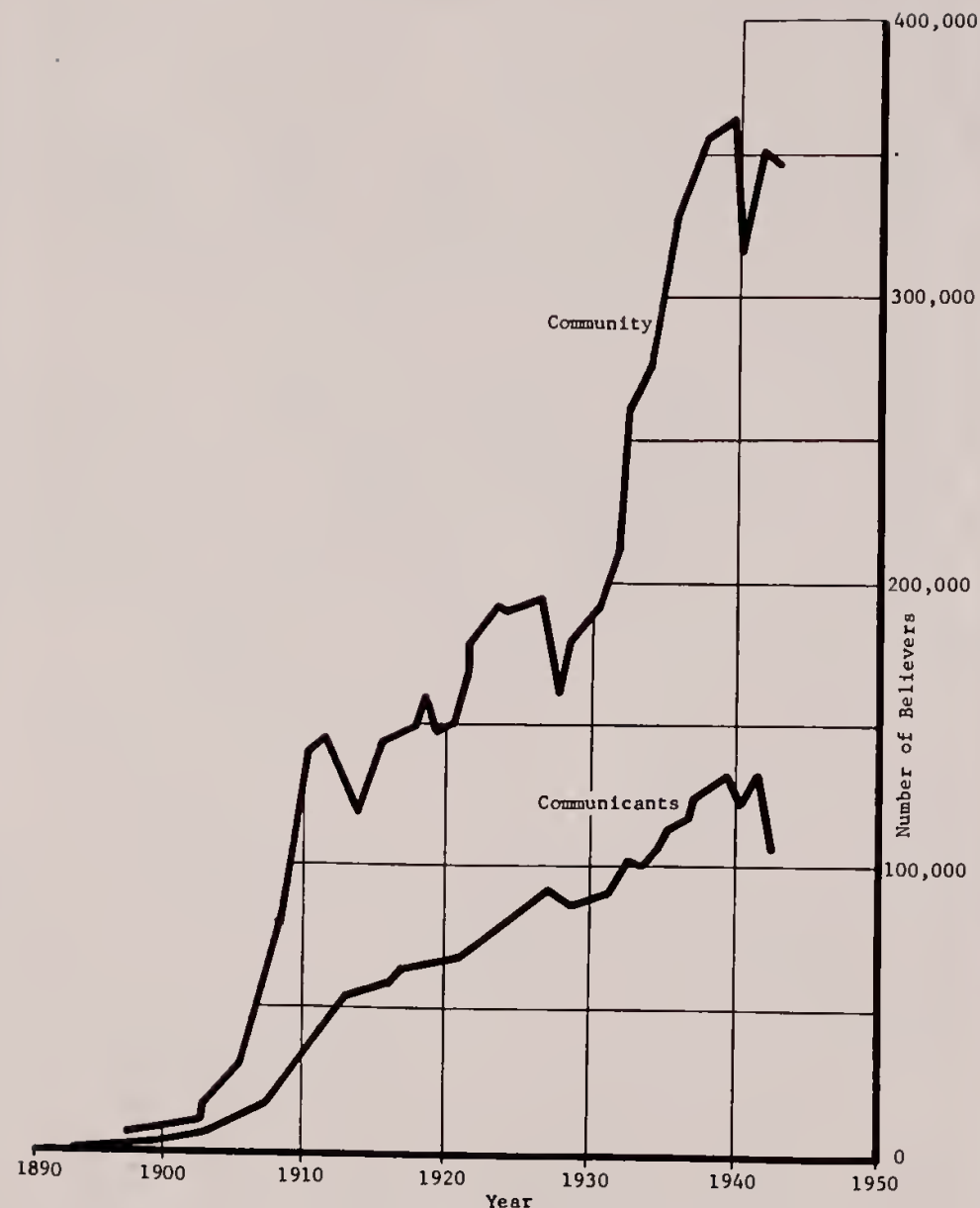
I am situated just at present as I have long wished to be: in direct contact with the people, living in the midst of them, meeting them every day and all day, entering into their lives and having them enter into mine (however in ways not very easy to endure). I am certainly making friends and having an opportunity to do a great deal of direct personal work in preaching, instructing, enlightening and exhorting.²³

Early Converts. Dr. L. George Paik states, "The motives that actuated the early converts were partly selfish. A large proportion of the first Christians were household servants, language teachers, colporteurs, and teachers in schools who received compensation or salary."²⁴ This observation is reflected in the comparatively slight growth of the Church through 1894. For instance, from 1889 until 1893 the communicant membership fluctuated between 100 and 150. The people were being won to Christ, but on an individual basis and not in large numbers. While there was keen interest in the Christian faith, it can be seen on Figure 3 that there was small growth of communicant membership of the Church. This was evidently a time of exploration and of planting seeds

²² Gifford, Letter to the Board (Seoul, Korea: January 22, 1894).

²³ Moffett, Annual Report of the Board (New York: 1894).

²⁴ Paik, *op. cit.*, p. 155.



COMMUNITY AND COMMUNICANT MEMBERSHIP OF THE PRESBYTERIAN CHURCH OF KOREA
(includes the Korean Presbytery of Manchuria)

FIGURE 3

that would later bring much fruit for the kingdom of God in Korea.

II. EXPLOSION IN THE CHURCH

1895-1905

In 1895 and 1896 an explosion in the communicant membership of the Church occurred. This is illustrated in Figure 4, which is a section of Figure 3 expanded to a larger scale. The striking, upward swing in Figure 4 represents the beginning of a great movement to Christ, the sort of movement seen infrequently in modern times. Of course, the missionaries were excitedly aware of this upward swing, too. From Seoul: "The situation in Korea seems to be changing. The people, so long indifferent, seem to show signs of awakening."²⁵ And from Pyongyang in the annual report of 1895: "Work in Pyongyang has passed the initiatory stage and has become an established work. The Church is beginning to develop, to expand and to make itself felt as a factor in the life of the city and surrounding country." The report goes on to give the main reason for this phenomenal growth. "A cause for rejoicing is the earnest evangelistic work carried on by the members and catechumens. The men have been doing the work and we [missionaries] have been receiving calls to follow up their work." Even at this early date the Church pushed out ahead of the missionaries, who through superhuman effort took on a full load of "follow-up work," teaching and examining candidates for baptism and the catechumenate, training those won to Christ in the rudiments of the faith.

Influence of the Sino-Japanese War. This 1895 explosion in church membership may have been stimulated by the Sino-Japanese War of 1894, fought between Chinese and Japanese up and down the length of Korea. This was the first "modern war" between foreign powers fought on Korean soil. Missionaries said that had the Chinese won, mission work in Korea might have been stopped. Defeated China represented the old-line, conservative, and corrupt political

²⁵ S. F. Moore, Letter to the Board of Foreign Missions of the Presbyterian Church U. S. A. (Seoul, Korea: January 15, 1895).

system, but victorious Japan represented a progressive government. The conservative Koreans lined up with China, but the Koreans receptive to change and new ideas came out on top with Japan.

Did the Church Grow Too Fast? As can be seen on Figure 4, the communicant membership of the Church began to grow in 1895, and it did not slow down until 1914. At the turn of the century the Church showed better than a thirty percent increase in communicant membership for the year 1900 alone. People were flocking to the Church in tremendous numbers and the annual report of the mission board asks, "Are not these people going too fast?" The board answers itself in the words of one of its Pyongyang missionaries:

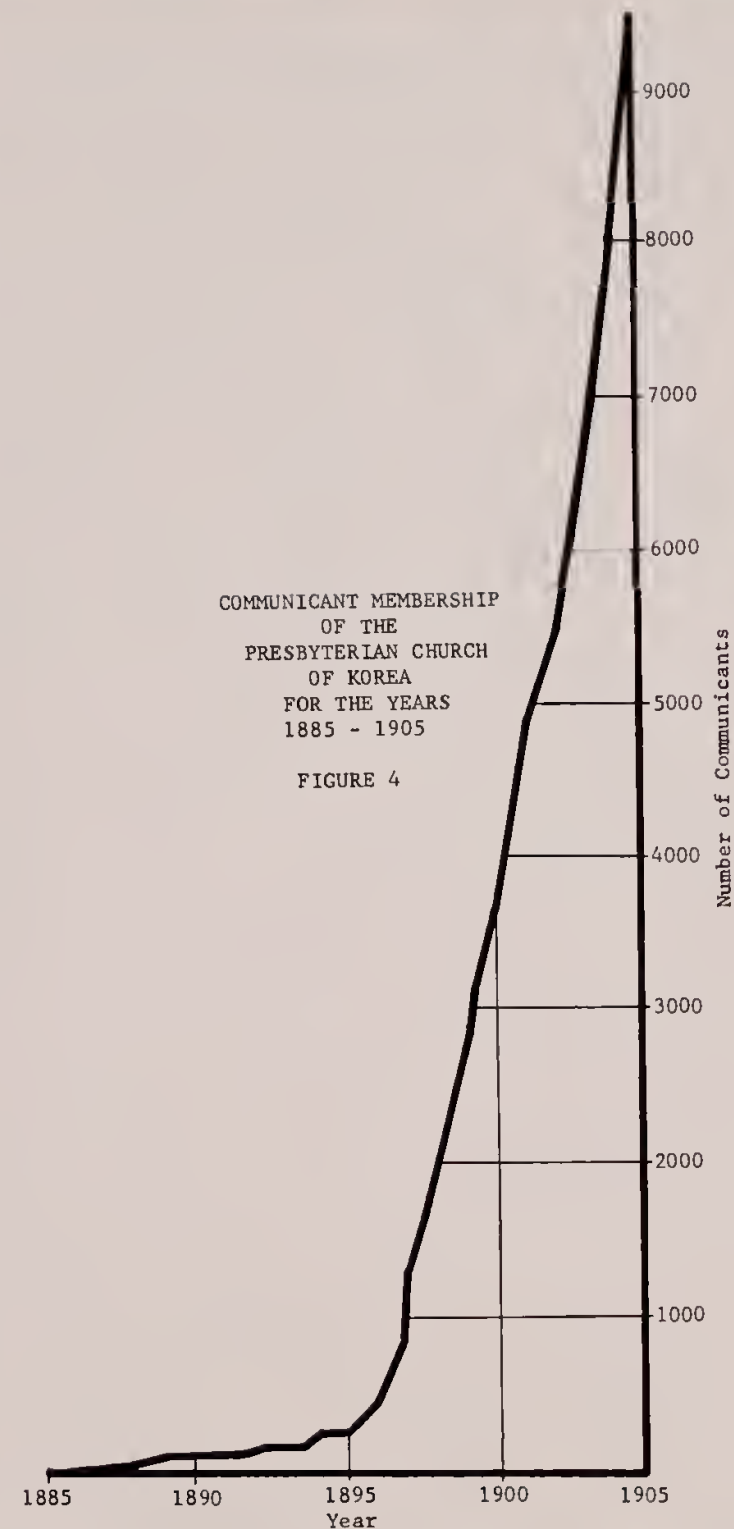
"In the face of entire openness, of evident friendliness and a turning toward Christ, one cannot tell these people to go slowly and proceed only so fast as the few missionaries here have time to go around and instruct them. Their advances must be met on the assumption that they are made in good faith. Yet we must not shut our eyes to the fact that, if uninstructed, these people, while professing Christianity, are liable not only to fall into serious errors themselves, but to lead others into . . . lamentable mistakes."

In other words, the readiness of the people is a spur to the missionary. The idea that men must be so thoroughly converted that they can go alone and grow to full stature of men in Christ Jesus without fostering care, has no place in northern Korea.²⁶

Was this tremendous growth an ingathering of numbers without any spiritual foundation? Much evidence indicates that it was based firmly on spiritual foundations. No one questions the dedication of the missionaries to the Great Commission of our Lord. They were not overcome by the temptation for mere numbers, but were doing their best to make disciples of those who turned to Christ.

Returning to Figure 3, it is important to note the relationship between the Christian community and communicants. Christian *community*, synonymous in this writing with "adherents" (see glossary - "adherents") is defined by the Pres-

²⁶ Annual Report of the Board (New York: 1900).



Adams called individual personal work "vastly superior" because that is the way he felt the Church gained its great growth up to that time.

The "Million Souls for Christ" campaign, while it may have had its effect on the spiritual life of the Protestant churches, did not produce great church growth. Dr. Harry A. Rhodes says regarding the movement that the campaign slogan of "A Million Souls" may have been a mistake, for within a year following the campaign, many of the new converts had lapsed.³⁸

The Korean Church Becomes Independent of the Mission. Coincidentally, September 17 of the year of the Revival — 1907 — saw another important event in the life of the Church in Korea. On this day, after complete negotiations with the general assemblies of four Presbyterian missions working in Korea, the Presbytery of the Presbyterian Church in Korea was brought into being. It was a solemn occasion, significantly held in Pyongyang, the site of the first great growth of the Church. Pyongyang Central Church was scarcely fourteen years old herself, but had in these years mothered three large city churches and scores of country churches.

The first moderator elected was a missionary, Mr. Moffett, but there was from the beginning a majority of national leaders. Mr. Rhodes records that there were thirty-eight missionaries and forty Korean elders in this first presbytery.³⁹ The Korean delegates were in the majority and have retained that majority in the church judicatories ever since. The presbytery met annually for several years and in 1911 decided to organize a General Assembly the following year.

Again in Pyongyang, in September of 1912, the Assembly divided into seven presbyteries, and Mr. Underwood was elected moderator of this first General Assembly. From 1907 there has been a truly independent Korean Church, and only once since 1915 was a moderator of the General Assembly again a missionary, and then only because in 1919 there was a possibility of persecution by the Japanese if a national were elected moderator.

³⁸ Rhodes, *op. cit.*, p. 287.

³⁹ *Ibid.*, p. 386.

In 1903 the Presbyterian Council, composed of the four participating Presbyterian Missions in Korea, established a seminary in Pyongyang, and, at the time of the formation of the Presbytery in 1907, seven graduates of the seminary were ordained as pastors. "These first graduates did not have a modern education but nearly all of them were educated in Chinese classics and were recognized leaders in their communities. They were well grounded in the Scriptures and had the spiritual qualifications that are necessary for capable church leaders." That the seminary had well prepared these men for their positions is shown by the fact that five of these original seven rose to be prominent leaders of the Church.⁴⁰

One of the seven, Pastor Kil of the Central Church in Pyongyang, conducted the first baptismal service held by a national pastor on March 1, 1908. At the two services that Sunday, assisted by Dr. Moffett, Pastor Kil baptized two hundred one persons. Imagine a minister, the first time he conducts a baptismal service, being permitted to baptize in one day the number of persons that would be considered in many places a bountiful harvest for a year's work.

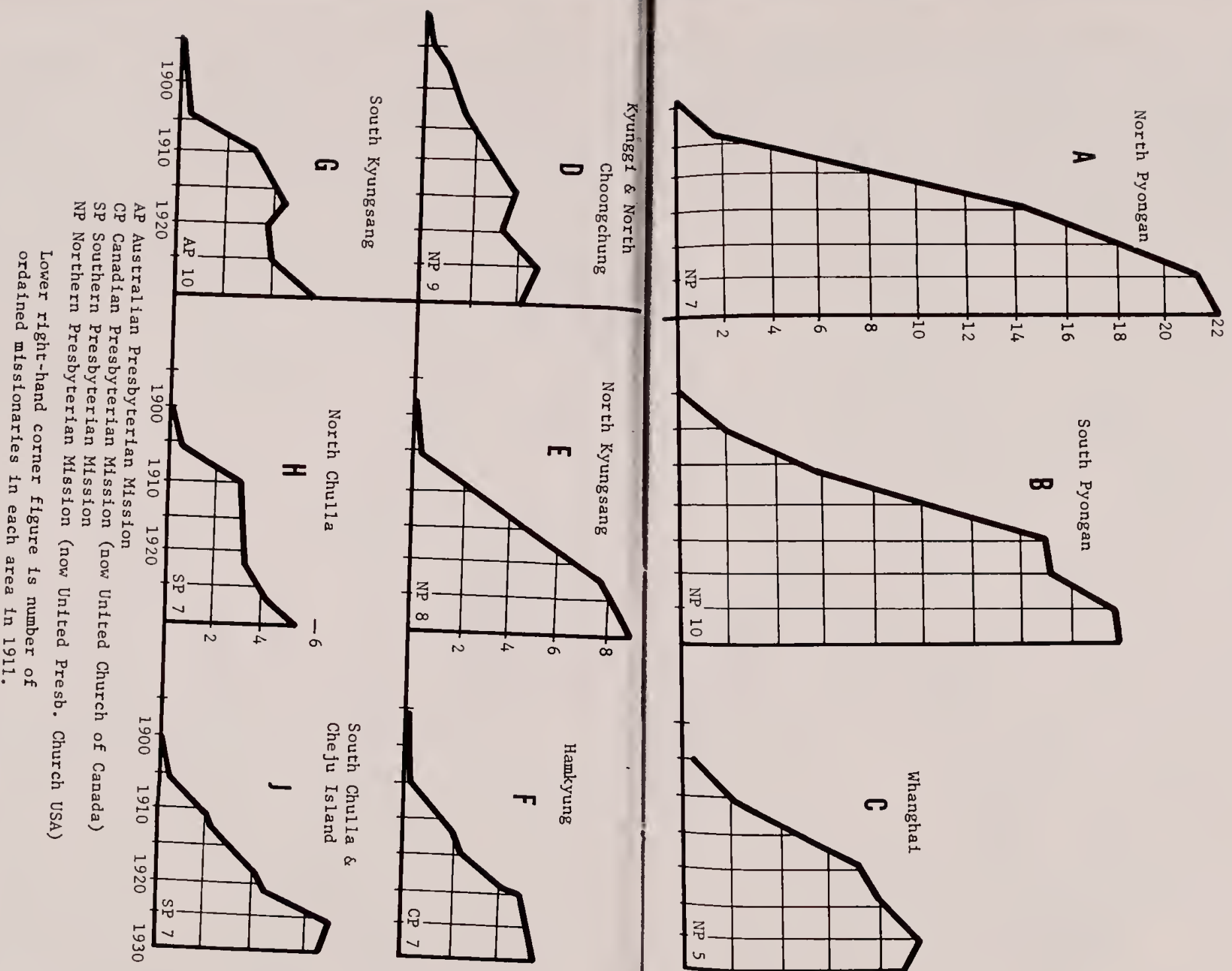
IV. ANNEXATION AND EMIGRATION 1910-1919

The year 1910 marks the year Japan formally annexed Korea to herself. Then, beginning in 1911, according to Dr. Alfred Wasson, "in both the Methodist-Episcopal and Presbyterian Churches there [was] an increase in the number of missionaries and Korean workers and a falling-off of the number of baptisms per year and in both [Churches] the total number of *members and probationers* [*italics mine* —R.S.] in 1919 is less than 1911."⁴¹ Although Dr. Wasson's figures for this period are correct, his conclusion that this is a time of arrested growth is based on the statistics for members and probationers. A more accurate indicator of the growth of

⁴⁰ *Ibid.*, pp. 404-405.

⁴¹ Alfred W. Wasson, *Church Growth in Korea*, p. 78.

FIGURE 5
COMMUNICANT MEMBERSHIP OF THE PRESBYTERIAN CHURCH IN KOREA BY PROVINCE, 1885-1930



From Roy Shearer, *Witness: Church Growth in Korea, Evidence, 1966*

this city was the first place of missionary residence in the northwest area, it may also be referred to as Pyongyang Station. Other Northern Presbyterian mission stations of north-west Korea are Sunchun, Chairyung and Kangkei.

Whanghai Province (C). Church growth in Whanghai Province is an enigma to me. This province contains the village of Sorai mentioned before as the "cradle of Protestant Christianity in Korea." Most of the missionaries of the Northern Presbyterian Mission visited this church in Sorai as they traveled from Seoul to Pyongyang or to the far north. Also the entire Whanghai Province was frequently visited by missionaries from Pyongyang and Seoul. Yet it did not have its own resident missionaries until 1906. Up to that time the statistics had all been reported partly by Seoul Station and partly by Pyongyang Station.³⁶

Seeing the early response to Christianity in Whanghai Province, we should expect the Church there to grow rapidly. Missionary trips through the territory indicated that the people were responsive. Mr. Graham Lee and Mr. Samuel A. Moffett made a trip in 1898 during which they received one thousand catechumens and baptized three hundred in Whanghai Province.³⁷ Other reports before 1900 show the same type of response, but in 1900, Mr. William B. Hunt, a missionary assigned to the Whanghai district from Pyongyang Station, says that a major problem there was the loss of members to the Roman Catholic Church. He attributes this loss to lack of missionary oversight and to the unfortunate choice of a native worker paid by the Korean Church.³⁸

Losses to the Roman Catholic Church were not from the communicant membership but from inquirers and catechumens. Writing about a visit to Whanghai Province, Mr. Graham Lee says:

³⁶ In the years 1907-1908, South Pyongan Province (Figure 10) reflects a change in statistical reporting of the General Assembly so that the church membership in Whanghai Province all appears under Whanghai Presbytery rather than Pyongan Presbytery in South Pyongan Province.

³⁷ Mrs. Graham Lee, Letter to the Board of Foreign Missions of the Presbyterian Church U. S. A. (May 31, 1898).

³⁸ William B. Hunt, Personal Report to the Board of Foreign Missions of the Presbyterian Church U. S. A. (1900).

On this last trip, I dropped about 100 catechumens. Very many of them have gone over to the Romanists. Our baptized people remain firm and few of them go over. In my district I have one baptized man who has gone over. The cause of his going was because I would not interfere in a case which he had with the magistrate.³⁹

Christians who had been trained and instructed in the faith by missionaries and national workers stayed with their churches and were not looking for greener pastures, but those who had not committed themselves to the Presbyterian Church were tempted to become allied with the Roman Catholic Church, which was rising in civil power in the province at that time. The Roman Catholic priests and leaders used this power to their own advantage, not only persecuting Protestants, but at times mistreating government officials.

In 1903 Horace N. Allen, then of the American Legation in Seoul, requested that Underwood and Moffett travel to Haiju in Whanghai Province and attend the trials of the Korean government versus some Roman Catholics.⁴⁰ Fifteen of these Catholics were convicted and given sentences of beatings or prison terms.⁴¹ The result was that overt persecution of the Protestants ceased. Several missionaries wrote that because of these trials the Protestant Church actually gained, as "Christian and non-Christian alike have learned to know something at least of the character of that institution [The Roman Catholic Church]."⁴²

If Whanghai Province had had resident missionaries assigned to it as early as the North Kyungsang area, the growth might have been greater. Poor growth of the Church in the early days could have been caused by lack of missionary oversight, which left the new Christians not bound to the church in which they were converted. Whatever the cause,

³⁹ Graham Lee, Letter to the Board of Foreign Missions of the Presbyterian Church, U. S. A. (Pyongyang, Korea: January 11, 1900).

⁴⁰ Samuel A. Moffett, Letter to the Board of Foreign Missions of the Presbyterian Church U. S. A. (Haiju, Korea: February 26, 1903).

⁴¹ Rhodes, *op. cit.*, p. 227.

⁴² W. L. Swallen, Pyongyang Station Letter to the Board of Foreign Missions of the Presbyterian Church U. S. A. (Pyongyang, Korea: July 3, 1903).

start its rapid growth in this province and continue its astounding ascent until 1938.

In the area that was in 1896 to become North Pyongan Province, the twenty-five communicants in 1889 grew to two hundred two communicants within a decade. So we see that in 1899, with two hundred two communicants (see Figure 11), the Church begins its upward swing and continues at a rate of growth that produces more Christians by 1940 than does the Church, earlier, in South Pyongan Province. Great growth in North Pyongan Province began in 1900; it began in 1895 in its sister province to the south.

In Figures 10 and 11 there are no plateaus, i.e., no periods of retarded growth, but continuous great growth throughout the forty-five years. The jags in the line are either new presbyteries begun or statistical redefinition made; they are not membership losses. They are only for one or two years, and growth following these jags continues at a high rate. The details of these jags can be found in the Appendix.

Inspection of Figures 10 and 11 will show us several interesting things. For instance, notice the prerevival growth from 1895 to 1906. Not only was there considerable growth preceding the revival, but the rate of growth before and after this revival in 1907 is quite the same. It was not suddenly accelerated by the famous coming of the Spirit in Pyongyang. Also, the graphs show us that the Church refused to slow down during the period from 1912 to 1919, a period called static by Alfred Wasson. From 1921 to 1926 also, in spite of the economic and political difficulties of this period, the Church increased greatly with continued, amazing, steady growth. The members in the presbyteries of northwest Korea formed the following percentage of total Presbyterian membership in all Korea: in the year 1905, sixty-six percent; in 1915, sixty percent; 1925, fifty-six percent; and in 1935, fifty-five percent.

Early Responsiveness of the People, 1887-1894. Soon after arriving in Korea, the first missionaries made trips to the north. The Rev. Mr. H. G. Appenzeller, a Northern Methodist, visited there in 1887. The Rev. Mr. H. G. Underwood made his first trip to Pyongyang and Euiju, a town on the northern border, in 1888, partly because of the news of con-

verts there, gained through the work of John Ross in Manchuria. After this 1888 trip, Underwood concluded that Pyongyang was a good place for a new station, and he hoped to have permission to start it the summer or fall of that same year.⁴⁵ Even at that early date, he noticed an obvious responsiveness of the people. Underwood records on his brief visit that there were twenty-two applicants for baptism in Pyongyang City alone, while in Seoul, where missionaries had resided for four years, there was a communicant membership of only sixty-five.

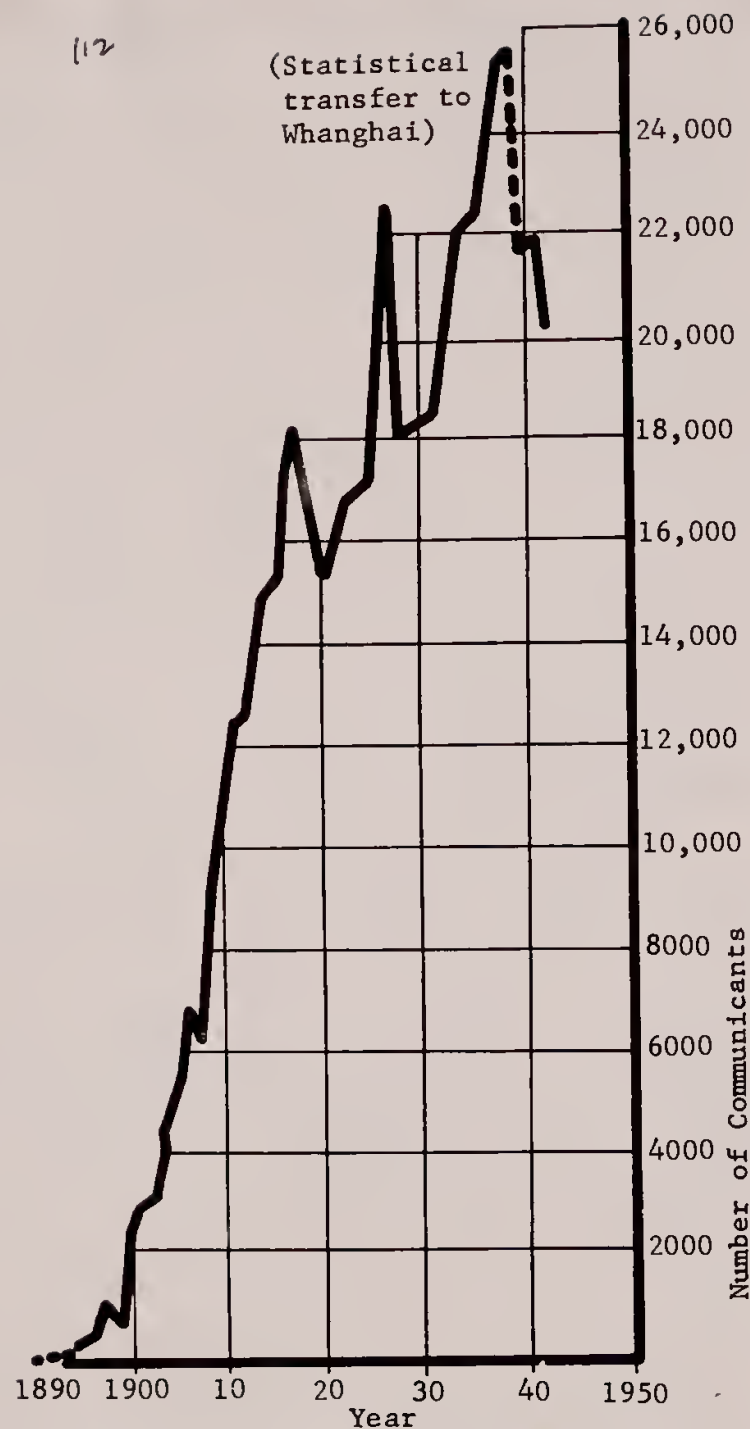
These first trips of the Underwoods (Mrs. Underwood went along on their honeymoon in 1889) were meant to explore the north, but in addition to exploring they obtained astonishing evangelistic results. In Euiju, which is located on the border of China in North Pyongan Province, Mr. Underwood baptized twenty-five men, saying that there were over one hundred others who desired baptism.⁴⁶ Mrs. Underwood writes of the anxiety of leaving thirty-four newly baptized Christians in Pyongyang. She says the wives of these thirty-four men all wanted to be baptized, but since they did not even know what prayer was or who Jesus was, they were not ready for baptism yet. Mrs. Underwood longed to stay there and teach them for they were eager to learn.⁴⁷

The year 1890 marks the year the Rev. Mr. Samuel A. Moffett arrived in Korea. Six months later he made his first trip to Pyongyang, which was to be his home and field of labor for the next forty years. On this trip, Moffett traveled with Mr. Appenzeller, the Methodist missionary, and Mr. Hulbert, who was trying to secure coal for the foreign community in Seoul. After Appenzeller went farther north and Hulbert returned to Seoul, Moffett, with only six months' language study behind him, spent fifteen days in an inn in Pyongyang, trying with the help of his teacher to tell the Gospel of Christ to the many who sought him out. Moffett's accounts of those first visits to that city are most charming,

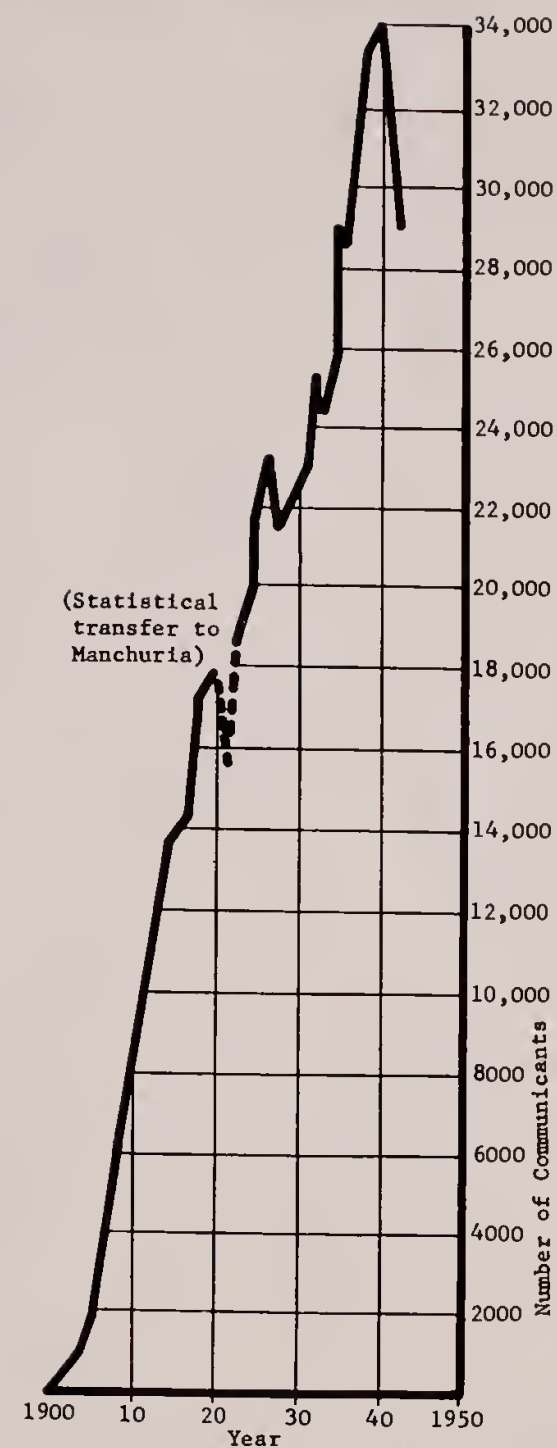
⁴⁵ Underwood, Letter to the Board (Seoul, Korea: March 11, 1888).

⁴⁶ *Ibid.*, Euiju, Korea: April 1889.

⁴⁷ Mrs. Horace G. Underwood, Letter to the Board of Foreign Missions of the Presbyterian Church U. S. A. (May 5, 1889).



PRESBYTERIAN COMMUNICANT MEMBERSHIP
IN SOUTH PYONGAN PROVINCE (B)
FIGURE 10



PRESBYTERIAN COMMUNICANT MEMBERSHIP
IN NORTH PYONGAN PROVINCE (A)
FIGURE 11

because it is obvious that he loved the people he had gone to live with.

He was concerned also that they hear and believe in the Gospel, and he took every chance to present it. In 1893, on an extended trip from Seoul, he made an attempt to buy property in Pyongyang, but the local magistrate blocked the sale and ordered people to drive him out. A mob of about three hundred shouting, angry men gathered where he was staying. Moffett stepped out in front of the crowd and asked them what they wanted. They told him they had been ordered to drive him out, so Moffett invited several of the elders to come in and talk it over. The leaders explained that they were under the magistrate's orders to drive Moffett out and that their lives were in danger unless he left. Even though he had a perfect right to stay, Moffett respected the judgment of the elders and wanted no harm to come to them, so he promised to leave the next day. Then, he says, "That won their friendship and the mob dispersed after hearing an explanation of the gospel."⁴⁸ Moffett took the opportunity of a hostile crowd gathered to drive him out, to tell the story of Christian salvation.

At one time Moffett thought it advantageous to delay work in Pyongyang in order to begin intensive work in the town of Euiju farther north, where Underwood had previously found men so eager for baptism. Moffett also saw in Euiju much response that was created by the work of Ross just across the border. In 1891 there were more baptized members in Euiju than in Seoul. Moffett says of his 1891 trip north through Euiju to Manchuria:

We were able to preach in cities, towns, villages, to hundreds of groups of people who had never heard of the gospel. We found them ready to listen and time and again we found men eager to know more, and with the Chinese Bible and our evangelists, the pure gospel was taught to many. The far north is open for successful work, the people in no way being opposed to the teaching of Christianity.⁴⁹

⁴⁸ Moffett, *Korea Mission Field*, March, 1925, p. 53.

⁴⁹ Moffett, Letter to the Board (May 21, 1891).

In spite of all this, he and the mission later decided to open the station in Pyongyang, not Euiju.

Moffett goes on to say that it is his impression that prejudice against the foreigner is much greater in the south. Recall that in the Taegu area, early missionary work in 1892 had to be limited to market preaching and the giving of tracts. Moffett found the people much more responsive in the north, and he properly used different methods. He was able to plant a church in Pyongyang without open air preaching because there was a constant stream of visitors who came to his room, where he presented the Gospel in a personal encounter. Even when he tried to take a rest by walking the streets, men would gather and talk with him.⁵⁰

Tremendous Growth and Village Evangelism, 1894-1906. The amazing response Moffett found in northerners soon became an amazing growth of church membership. Turning back to figures 10 and 11, let us examine the crucial ten years of stupendous growth in the Pyongan provinces from the year 1894 to 1906, prior to the revival. In these years are revealed some important secrets of church growth, not only valuable with respect to Korea, but also applicable in many lands.

Two outstanding events of 1894 left their mark on the young Church of northwest Korea. In the spring, while Moffett was in Seoul, a persecution led by the governor of the province broke out against the Christians in the city of Pyongyang. Hearing of the trouble, Moffett appealed to the British and American consulates and immediately set out from Seoul for Pyongyang. Through his influence the persecution was halted, but only just before another cataclysmic event took place in the city — the Sino-Japanese War.

The war began that summer. Instead of returning to Seoul for protection, Moffett says that he "stayed in Pyongyang in order to strengthen our little flock, to protect them and . . . to stay with them unless the Lord showed me plainly it was right for me to leave."⁵¹ Moffett stayed in Pyongyang even

⁵⁰ *Ibid.*, September 6, 1892.

⁵¹ *Ibid.*, August 27, 1894.

after the Chinese troops had arrived, but, because Americans and Japanese both wear dark clothes while the Korean people wore white clothes, he could not venture out into the streets for fear of being shot. Finally, on the advice of the little band of Christians, Moffett left Pyongyang in August for Seoul.

The war came closer, and a battle was fought in Pyongyang itself. In two days, September 15-17, 1894, the town of Pyongyang was nearly destroyed, and the population was reduced from about 60,000 to 15,000. The Japanese won, and the Chinese fled, leaving the place in a terrible state. Bodies of Chinese soldiers were piled deep in the streets and remained there for days. The mission property was destroyed. The Christians were scattered out in the country, and, as in New Testament times, these refugee believers gave witness to those around them. Less than a month later, in October, Moffett and his colleague, the Rev. Mr. Graham Lee, returned to Pyongyang and gathered the little flock of Christians who returned to the city, ministering to them by what spiritual and physical means they could. This service and devotion no doubt influenced the people of that war-torn city, stimulating interest in the Church.

After the Chinese beat a hasty retreat from Pyongyang, they rushed through Euiju, plundering it as they went. With them departed the old, conservative ways and hopes of the conservative, pro-Chinese Confucian leaders. Now was a time for the small church in that area to grow. Moffett says of the effects of the Sino-Japanese War in 1894: "The whole nation was shaken from its lethargy and extreme conservatism. The Church *with solid foundations laid* [italics mine — R.S.] was in a position to take advantage of the situation, so that from this time on there has been both steady and rapid growth with no retrogression."⁵² The Sino-Japanese War was an important factor in the growth of the Church, but we must also acknowledge that the mission could take advantage of the vacuum left in the society by the defeat of China, only because a core of believers and workers were ready to act.

⁵² Moffett, "Some Evangelistic Work," Quarto-Centennial Papers before Annual Meeting (August 27, 1909), p. 25.

These were the "solid foundations" Moffett refers to. The sudden receptivity of the people of Pyongyang in the autumn of 1894 could have passed unclaimed but for the church of fifty-two members who had been courageously baptized by Underwood and Moffett during the preceding six years. Again, Christians might have been lost if Moffett had not returned to a still dangerous situation to help build the young Pyongyang church. But Moffett, with his single-minded goal of planting churches, seized the opportunity.

The early church growth came about through Christians moving out among their friends and neighbors and winning them to Christ. Moffett writes: "More than a score of men have taken books and visited other cities and villages, preached Christ, gathered *groups of inquirers* [italics mine—R.S.] and started them to assemble on the Sabbath and instructed them as far as they could."⁵³ From these *groups started by ordinary Christians*, requests came for missionary instruction. The Church began to multiply ahead of the missionaries. A man, newly converted, could not remain silent about his faith and so told his friends and relatives about it. But in the northwest, there was more than just the telling of his new-found faith; the man's friends and relatives were ready to receive the Gospel and believe in it themselves. There were no overwhelming hindrances to becoming Christian and many people did believe. The missionaries spent all the time they could in the country, teaching groups of new believers more about the principles of the faith and accepting them for baptism after a thorough examination of that same faith. In this fast-growing area, using a principle of self-support that freed the flow of the Gospel from limitations of mission budgets, missionaries were not able to keep up as well as they would have liked with the enormous task of teaching the Bible and making sure that these new converts had a fair understanding of their Christian faith.

By 1896 the membership in the churches had trebled from the previous year and quadrupled again two years later, i.e., from 73 in 1895 to 1058 in 1898! These members were com-

⁵³ Moffett, Pyongyang Station Report to the Board (Pyongyang, Korea: 1895).

municants. The total Christian community by 1898 may have numbered three thousand or more. This tremendous growth is one thousand percent in only three years. By contrast, it took Seoul ten years to grow one thousand percent. Observe again in Figure 4 the sharp upswing of the Korean Church as a whole. The dynamism which caused this sharp rise came almost entirely from Pyongan Province and particularly from the area in and around its large city, Pyongyang. Other areas were not beginning to approach the same numerical growth as the northwest was granted.

This spontaneous, early growth affected the nature of the Church itself. A man converted in one of these growing congregations was inevitably interested in growth, for he saw conversions on every hand, constantly heard about them, and very naturally told others about them. Not only did men travel to other towns to preach and tell this conversion story, but a Christian who moved his place of residence often started a new congregation in his new village home. His old kin group had become Christian; why should not his new group? We read of a Mr. Kim who moved twelve miles from the city of Pyongyang and for a time frequently came to his Pyongyang city church, but soon he so interested the people of his new village in the Gospel that they began to worship every Sunday. Mr. Kim was their teacher, and together they erected a church building.⁵⁴

This, according to my conversations with several Korean pastors of today (1965), is the way many churches originated in the country. By 1896 the missionary letters from Pyongyang are full of accounts of church plantings all over the area. Three new "substations" here; thirty new catechumens enrolled there; sixty new converts in that village — and *almost all of them were heads of families*.⁵⁵ The missionaries did not do the planting; the local Christians did. In Korean society, when the patriarch received Christian baptism, he quite naturally brought his whole family into the Church in the New Testament pattern.

⁵⁴ Moffett, Personal Report to the Board (Pyongyang, Korea: 1895).

⁵⁵ Moffett, Letter to the Board (Pyongyang, Korea: February 18, 1896).

The Pyongyang city church was growing so fast that in the one year — 1896 — the church building had to be enlarged three times. New members were taken in almost every Sunday, and an average Sunday attendance was about five hundred people. Certainly the large gathering of new Christians, five hundred strong and worshipping together, gave each of the individuals power and courage. The individual in that large congregation could look around and see friends and relatives joining with him in worship. Persecution by the family of members who became Christian was infrequent. In Pyongyang a Christian was not ostracized from the rest of society, because the church, by its sheer size, became a part of the society. As early as 1896 a new missionary writes: "In Pyongyang one could easily forget that he is in a heathen land."⁵⁶

Until 1901, missionaries working in both North and South Pyongan Provinces lived in Pyongyang. It was from there that they sallied out on foot and horseback to visit the multiplying village churches. However, it soon became obvious, in view of the large number of Christians in North Pyongan Province, that it would be more efficient to have missionaries living up there. So they began to consider opening a new mission station.

Since 1887, the northern part of Pyongan Province had been repeatedly visited by missionaries. On those early visits they were particularly interested in Euiju on the border. A town called Sunchun, a little farther south, did not draw their attention, for it was only a wide spot in the road, with no Christians in the early years. Mission historian Rhodes says of the town simply: "Sunchun is an unwalled town without any known history."⁵⁷ This, in an Oriental setting, speaks volumes for this little town of three thousand ordinary, uncultured people.

In 1896, the same year that the northern part of Pyongan was declared a separate province, the Rev. Mr. Norman C. Whittemore, recently arrived in Korea, was sent to the North

⁵⁶ Norman C. Whittemore, Letter to the Board of Foreign Missions of the Presbyterian Church U. S. A. (December 26, 1896).

⁵⁷ Rhodes, *op. cit.*, p. 198.

growing church, and at the same time it furnished part-time leadership for some of the churches. The program also had the good effect of weeding out students not committed to service in the Church. Any man who had less than the highest motives of service soon dropped out. On the other hand, any man who continued his education bit by bit over a period of five years, upon graduation could be considered not only soundly educated, but a dedicated minister, one who most likely had had the privilege of participating in the enthusiastic growth of the Church in northwest Korea.

Missionary Reinforcement of Responsive Area. Missionaries all over Korea saw that there was something special going on in the Pyongan Provinces. At the 1896 annual meeting of the Northern Presbyterian Mission, after the Pyongyang Station report was read aloud, the whole mission responded with the Doxology as a fitting praise of the work of God. The mission realized that the opportunity required human response too, and two additional ordained missionaries were sent to help part time with the work of nurturing young Christians and the young Church.

The growth of the young Church was so great that, even by using all their energies in teaching leaders and instructing new Christians, missionaries could not keep up with the movement. They pleaded with the board to send new missionaries to this fast-growing area. Mr. William B. Hunt and Mr. Samuel A. Moffett both were disappointed that, even with all their labors in this time of tremendous growth, some serious reversions took place, and some persons, having made a confession of faith in Christ, slid back. That reversions occur and people should fall away after the first glow of conviction is not pleasing to man or to God, but it seems inevitable that some will make a decision to become Christian and later change their minds. This is implied in the parable of the sower: where the seed fell on rocky ground there was a joyful response with a later rejection. Reversions happen under all conditions, whether people are converted one by one or whether they make their decisions in a large group. Some are lost whether we like it or not. Then, too, some are lost through lack of shepherding, as happened in the northwest. Moffett and Hunt, correctly, did

not think this loss due to rapid growth but rather to "our inability to provide sufficient oversight and instruction."⁷²

The missionaries in the northwest were hard at work trying to conserve the rapid growth that was going on about them, and they felt they had been dealt a bitter blow when in 1899 the mission assigned missionaries supposedly sent out for Pyongyang Station to the nongrowing Taegu Station. There were four or five times as many people in the Taegu area as there were in the Pyongyang area, and the mission doubtless hoped that a large Church would develop in the populous south also. To leave Taegu without a witness was unthinkable, and pressures built up to "give the Gospel to Taegu." Taegu missionaries maintained that growth was forthcoming.

The Pyongyang Station replied. "Growth is already upon us and in proportion to those seeking to become Christians the missionary staff is very slim." A Pyongyang missionary pointed out that in his area alone (Sunchun), one thousand believers were attending services and desiring instruction. These were gathered into twenty-three organized and twelve unorganized churches scattered over fourteen counties.⁷³ Mr. Whittemore, pleading for more missionaries, says: "I can barely swing the work now and at the end of the year before another worker has even one year's knowledge of the language I will be swamped."⁷⁴ Strong letters protested the mission action placing the new missionaries in Taegu. When in 1900 the dust of combat settled, vastly growing Pyongyang Station had six ordained missionaries and practically nongrowing Taegu had three.

Christian missions are constantly tempted to make this mistake. Instead of reinforcing on the edge of a growing movement, they begin stations in new places, sometimes with a reasonable hope that churches there will also spread, but often simply to be occupying some "great new territory." The clash of the two views of mission — one, to disciple the

⁷² Moffett, Letter to the Board (July 10, 1899), and Hunt, Letter to the Board (April 6, 1899).

⁷³ Whittemore, Letter to the Board (Pyongyang, Korea: November 10, 1899).

⁷⁴ *Ibid.*

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Letters to the Editor

Korea Herald
Aug 16, 1968

U.S. Korea's Friend

To the editor:

Belatedly write this reply, in spite of my indisposition after an operation, to a letter by Ruth Elizabeth Page published in your esteemed issue of August 8th. She has a perfect right to say whatever she wishes; so has Kosan Lee. We have no right to inhibit their utterances.

However enigmatically I disapprove her mentioning a few students saying derogatory things about America. Such an article might leave misapprehensive impressions with the readers.

Some Americans visit some Asian countries for a few days, then return home to write a book. A few Koreans had only information from the inside fence, not knowing the outer side.

At any rate, it's impolite to criticize the local politics for a foreigner. Mother-in-laws and vice presidents used to be jokes, and there were unwritten laws in American politics.

Although the Constitution says that any one who is born in the United States is eligible to be president, only Anglo Saxons and the Protestants used to be qualified to be candidates for the presidency. However, recently a Catholic broke the precedent.

Those students who say derogatory things are certainly not the spokesman for 9,000 students in America today.

I see you are from the cradle of American civiliza-

tion, the New England states. It takes a poet to appreciate a poem.

No doubt, you have researched the old culture and civilization of Korea enough to comprehend the Korean people. We do not thank a thousand times outwardly while concealing a dagger in the bosom like some other nationals. We hold our gratitude in our hearts.

Let's go back to the pre-war period under Japan. Our only friends were the missionaries from America and Europe.

They preached to us their religion and encouraged us to work for independence. So we had very high respect for our foreign friends.

Some missionaries like Samuel Moffet were thrown into the prison by the Japanese for instigating their Korean flocks to work for the cause of national independence.

He had many sons who followed his footsteps in church work. One of them, Dr. Howard Moffet, is the president of Dongsan Presbyterian Hospital, Taegu, the biggest hospital outside of Seoul. He said that he could not miss "Kimchi" even though he might get some worms in stomach.

For a medical man, Dr. Moffet is more Korean than a real Korean. That's why we are so fond of our missionaries.

President Curino had an interview with an American journalist:

Q. "I've heard that your
(Continued on Page 7)

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WE'LL TAKE YOU HOME, CHARLIE BROWN, AND YOU CAN GO TO BED UNTIL YOU STOP SHAKING.



I'M GOING TO BE THE HERO AND PITCH A GREAT GAME AND THAT LITTLE RED-HAIRED GIRL WILL BE WATCHING AND I'LL BE PITCHING AND I'LL BE GREAT AND SHE'LL BE THERE AN



called for the abolition of the old-guard People's Militia, despised for its support of Stalinist regimes in the past.

Ceausescu Arrives In Czechoslovakia

PRAGUE (Reuter)—President Nicolae Ceausescu of Romania arrived here Thursday to renew his country's 20-year treaty of friendship and mutual aid with the new Czechoslovak leaders.

Thousands greeted the Romanian president at the airport and many more thousands lined the 10km route to the Hradcany Castle where he will stay.

President Ceausescu's state visit here will last for two days.

four-man parliamentary inspection team.

Kim charged the Japanese government still employs a "discriminatory" policy against Korean people trying to obtain permanent residency. He further pointed out that Japan has not lived up to mutual agreements made at the time of the signing of the amity pact.

He went on to say that all but Korean residents benefit by the Japanese social security system and, even worse, the atomic victims did not receive any indemnity from the Japanese authorities.

Kim told the reporters that he will present a report to the National Assembly and propose the establishment of a commission designed to help enhance the living conditions of all Koreans in Japan.

U.S. Bombers Hike Attacks On North Vietnam Panhandle

SAIGON (AP)—U.S. strike planes stepped up their attacks on north Vietnam's panhandle Wednesday after being curtailed by bad weather stirred by tropical storm Rose.

A U.S. command spokesman said Thursday there was a "marked increase," although details on the number of strikes were not immediately available. On Tuesday, only 31 strike missions were flown and navy carriers were unable to launch planes because of weather.

The spokesman said navy pilots, along with air force and marine corps fliers, returned to the skies over the panhandle Wednesday, hitting at supply boats, vehicles and weapons positions.

In the ground war in the Republic of Vietnam, three light enemy shellings were the only actions reported.

One of them hit the citadel in the former imperial capital of Hue. South Vietnamese headquarters said six rounds of unknown size hit there early Thursday, wound-

ing one civilian and damaging three houses. The citadel is part of the old royal city and was the scene of heavy fighting during the Tet offensive last February.

In another early morning shelling, 20 rounds of 60mm mortar were fired into the airfield at Bentre, 72km south of Saigon, another scene of heavy fighting during Tet.

Vietnamese spokesman said one Popular Force soldier was wounded. There was no report of damage.

Wednesday night the district town of Cainuoc, 241km southwest of Saigon, was hit by 10 rounds of 75mm recoilless rifle fire. No casualties were reported.

WEATHER

TODAY'S FORECAST

SEOUL: Occasional showers with northeasterly to southeasterly winds.

High: 31°C (88°F)

Low: 21°C (70°F)

PUSAN: Generally cloudy.

KWANGJU: Partly cloudy.

KWANGJU: Cloudy.

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Paul Sam. Jones + Myfett 1893-96.

From the age of 8 he was different from other boys. When a boy would say that he was going to be a preacher he would pause, look out upon the world, and say, "I am not a preacher." He was struck by the thought that "anybody" might say so. "We have all things in our hands." He sought for something better. Studied the Bible. The Kingdom.

When Myfett came to him in 1893 he sent his friend to see if he would come. He came, and was converted. But not until 1906.

His great concern: (1) Truth of eternal life.

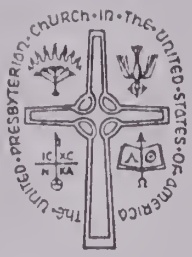
(2) How to reach the world.

When he became a candidate for the office of Elder, he began to have fellowship with the other leaders of the church. He felt that God was calling him to be a minister. He was a simple man, a simple life. He lived with Myfett in the same house.

- Conversation with his son, Greenfield Kiel. Sept, 1968.

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May 13, 1897



PRESBYTERY OF NEW ALBANY

THE UNITED PRESBYTERIAN CHURCH, U.S.A.

October 2, 1970

Rev. Charles H. Moffett
Liberty Presbyterian Church
East Union & Fairground Sts.
Liberty, Indiana 47353

Dear Charles:

I am enclosing a letter which I received and I hope that you may be able to assist in obtaining the information requested in the letter. In the minutes of the Presbytery of New Albany the records show that one Rev. Mr. Gale was ordained by the Presbytery on May 13, 1897. There is a reference quote "On motion Mr. James S. Gale of Korea was received as a candidate for the ministry" ~~and quote~~.

I noted that the S. A. Moffett was on the committee that examined Mr. Gale and that he also gave the charge to Mr. Gale at the time of his **ordination** as a evangelist. I am wondering if his ordination took place here because S.A. Moffett was in this Presbytery at that time.

If you can help in any way please return this letter and any information you have and I will write to the Bishop. I would be glad to have you write to the Bishop if you would.

Sincerely,

Malcolm

Malcolm Shields

MKS:lb

P.S. I would be curious to know the answer to the question myself.

Moderator:
THE REV. MARION L. GARRETT
Rt. 4, Box 68, Corydon, Indiana 47112
Telephone 812 738-3929

Stated Clerk:
THE REV. MALCOLM K. SHIELDS
202 Broadway, Madison, Indiana 47250
Telephone 812 26-2952